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Vol. 70, No. 34 **September 9, 1982**

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Charismatic Renewal at 15: Changes coming?

By Nancy Frazier

ROME (NC) — Now in its 15th year, the Catholic charismatic renewal is seeking a new episcopal adviser and considering a new Church status that could significantly change the movement's day-to-day operations.

Since before the resignation earlier this year of Belgian Cardinal Leo Suenens as episcopal adviser to the movement's international office and council, leaders of the charismatic renewal have been holding informal talks with the Vatican's Council for the Laity about making the movement a Catholic international organization (CIO).

"THAT WOULD involve quite a few structural changes — statutes, membership lists, rules," said Jesuit Father Fiorello Mascarenhas, director of the movement's international office in Rome.

"Some of the changes could be considered alien to the whole spirit of the renewal," he added.

The biggest change would involve dropping non-Catholic members from the organization, or at the very least, forming Catholic and non-Catholic branches of the charismatic renewal.

"AT THE INTERNATIONAL level, recognition of an organization as Catholic implies the approval of the Holy See, which in this way authenticates the organization's participation in the apostolic mission of the Church and its hierarchy and confirms its adherence to the doctrinal teaching of the Catholic Church," say 1971 guidelines on CIOs from the laity council.

A spokesman for the laity council said the charismatic renewal has not submitted a formal request for the new status, but has been discussing the possibility with the Vatican for several years.

But, the spokesman added, no such change could be considered unless the charismatic renewal became a strictly Catholic organization.

FATHER MASCARENHAS, a native of India and a charismatic since 1972, estimated that only about 20 percent of the charismatic renewal communities in the world are ecumenical.

"Because some of the major charismatic communities are ecumenical, the impression has been created that the great majority are," he said. "But more and more often the renewal is oriented to being in and for the (Catholic) Church."

If it achieved the new status, the Catholic charismatic renewal would join a select group of fewer than 50 international associations and federations, including the World Union of Catholic Women's Organizations, the International Catholic Union of the Press, the Legion of Mary and the International Christian Union of Business Executives.

Please turn to page 6



Photos by Chuck Fuld

SCOUT CHAPLAINS — Five priests and three seminarians joined Father Joe Carroll, diocesan scouting chairman, as chaplains at the two Boy Scout camps near Julian this summer. Taking part in the program were (top row, left to right): Father William Ortmann, St. Vincent de Paul Church, Mission Hills, celebrated Mass for the scouts; Chuck Fuld, a seminarian, served as a program commissioner; Father Nicolas Reveles of USD returned to scout camp after an "absence" of 20 years; Father Dennis Mikulanis, St. Mary Magdalene parish, San Diego, has already signed up for next year's program; (bottom row): seminarian Gary Holtay ministered to both scouts and their leaders at the Mataguay reservation; Father Raymond G. O'Donnell is shown with seminarian John Dolan; Father Joe Carroll coordinates the Catholic scouting program for the diocese; and Father Richard Duncanson, secretary to Bishop Maher, came up to Camp Hual-cu-cuish to celebrate Mass. *Story on page 3.*

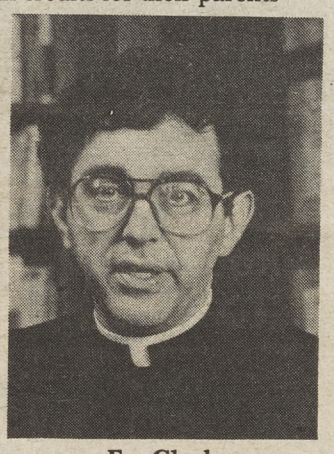
Catholic schools: Freedom, values at stake

By Deacon James Steinberg

It was back to class Wednesday (Sept. 8) for the 16,000 students and 546 teachers in the Catholic schools which serve the Church in San Diego and Imperial Counties.

The 49-school system (including five high schools) was increased with the addition of the Old Mission Montessori School in San Luis Rey and Good Shepherd School in Mira Mesa.

BUT THE two big issues affecting the children and their families — the loan of state textbooks to private school students and tuition tax credits for their parents — have yet to be resolved, notes Father Dennis Clark, diocesan superintendent of schools.



Fr. Clark

Of immediate local interest is proposition nine, to be placed before the state's voters on the November ballot. If passed, it will reverse a state supreme court decision of last summer which ended, after eight years, the loan of textbooks to students in California's private and parochial schools.

The loan program was challenged by a coalition of public education and religious groups and the American Civil Liberties Union as a violation of the state constitution; a number of other states have similar programs, all of which have been held by the Supreme Court in Washington as not being in violation of the separation of church and state provision of the U.S. Constitution.

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Stephenie Overman

WASHINGTON (NC) — The need for values brings students back to parochial schools this fall, according to Catholic educators, and parents and teachers are sacrificing to make that return possible.

"Values and financing are the really critical areas that are getting the attention now," according to School Sister of Notre Dame Sister Carleen Reck, elementary education director of the National Catholic Educational Association.

SISTER RECK said parochial schools have "a special mission, a unique call. Parents want something different from the school down the block; that's why they're paying tuition."

Father Robert J. Yeager, NCEA vice president for development, said Catholic education "is continuing to sell well" in difficult economic times because it offers "an opportunity to really do some learning. It's teaching people how to explore things as they go on in life."

Financial problems hit both public and non-public schools hard this year. Federal funds for education programs, which make up eight percent of school spending nationwide, have been cut an average of 20 percent. Parochial schools receive some federally funded services through the public school districts.

Please turn to page 9



Photo by Larry Plaster

ORDINATION — Auxiliary Bishop Gilbert Chavez ordained Benedictine Brother Nathanael Hauser a transitional deacon Sept. 5 at the Benet Hill Priory in Oceanside.

SAN DIEGO — The Vietnamese Catholic community will gather at Our Lady of the Sacred Heart Church 3 p.m., Sept. 12 for a special Mass in honor of the Blessed Vietnamese Martyrs; Auxiliary Bishop Gilbert E. Chavez will be the principal concelebrant. A traditional procession will precede the Mass, and a reception in the school auditorium will follow.

Briefs

'NO INFORMERS' — Bishop Arturo Rivera Damas has called for an end to the government informer system and paramilitary squads; political violence resulted in 270 deaths, mostly civilian, during a two-week period last month. The bishop, who is apostolic administrator of the San Salvador archdiocese, directly attributed many of the "innocent" deaths to the government's paramilitary squads, civil defense patrols and security forces, all engaged, with the regular military there, in fighting the guerrilla forces looking to topple the government. During the same Sunday homily, the bishop also defended teachers and union leaders arrested the week before.

'SERIOUS OBSTACLE'? — Laws which limit access to abortions are "a serious obstacle to sound medical practice" and should be overturned, the American Medical Association and other medical groups told the Supreme Court. They argued that an Akron, Ohio, abortion ordinance, which pro-life groups say is a model for similar statutes around the nation, should be struck down. Among other things, the ordinance requires that women seeking abortions be told about the development of the fetus and the possible complications of the operation, and would require all abortions after 13 weeks to be performed in a hospital. The doctors' groups objected to providing a pregnant women with what they said was "inaccurate, baseless or irrelevant information that might intimidate and deter her from effectuating her decision to terminate her pregnancy."

END RESTRICTIONS — Jesuit Father Giuseppe Pittau, second-in-command of the 26,000-member Society of Jesus, has asked Hungary's Communist government to allow Catholic Religious communities to accept new members and open their own institutions once again. There are currently 94 Jesuits in Hungary compared with 700 in Communist-ruled Poland; Father Pittau visited both countries late last month.

BOYCOTT SUCCESSFUL — Bishop Raymundo J. Pena of El Paso, Tex., announced that he had reached an agreement with the local United Way campaign after a year-long boycott by the diocese because of the organization's affiliation with Planned Parenthood, which has an abortion counseling program. New United Way policies "offer the opportunity to make a contribution to the...campaign without supporting or condoning the evil of abortion," said the bishop. In 1981 Bishop Pena refused to endorse United Way fund-raising activities and asked all Catholics and others to withhold their contributions to the organization since funds were allotted to Planned Parenthood. PP will now get no United Way funds unless specifically requested by the benefactor.

VISIT PLANNED — Pope John Paul II will visit all six Central American nations during two separate trips, one next year and another in 1984, announced Cardinal Mario Casariego of Guatemala City after a private audience with the pontiff at the papal summer residence in Castelgandolfo, 15 miles south of Rome. The trips would take the pope to troubled El Salvador and Nicaragua, as well as Costa Rica, Guatemala, Honduras and Panama.

DEAD — Bishop M. Joseph Green, former ordinary of Reno, Nev., died Aug. 30 in a hospital in Pontiac, Mich, after an extended illness; he was 64. Bishop Alden J. Bell, retired ordinary of Sacramento, Calif., died Aug. 28 at the age 78, also after an extended illness.

MOVES — American Archbishop Paul Marcinkus, the controversial head of the Vatican Bank, has moved from his residence in Rome to an apartment in the Vatican. There is some speculation that the move might be an effort to thwart an investigation by Italian authorities into the bank's links to the collapsed Banco Ambrosiano, Italy's largest private bank.

NEW DIOCESE — Pope John Paul II has established the new diocese of Las Cruces, N.M., and named as its first ordinary Auxiliary Bishop Ricardo Ramirez, 45, of San Antonio, Tex. The pope also named Msgr. Edward U. Kmiec, 46, vice chancellor of the Diocese of Trenton, N.J., as auxiliary to Bishop John C. Reiss of Trenton.

Official

Bishop Leo T. Maher

Friday, Sept. 10, 12 noon, San Diego, Immaculata Church, Mass of the Holy Spirit for the opening of the University of San Diego school year.

Friday, Sept. 17, 11 a.m., San Diego, University of San Diego campus, dedication of Our Lady of Guadalupe Hall.

Friday, Sept. 17, 12 noon, San Diego, Board of Trustees, University of San Diego.

Sunday, Sept. 19, 12 noon, Rancho Penasquitos, Our Lady of Mt. Carmel parish, Mass and groundbreaking of new parish center.

Father Richard Duncanson
Secretary

Bishop Gilbert E. Chavez

Wednesday, Sept. 15, 10 a.m., San Diego, Carmelite Monastery, Sisters' Solemn Vows.

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NOTICE
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Photo by Larry Plaster

ICF MASS — Bishop Leo T. Maher (center) was the principal concelebrant of a Pontifical Mass last weekend during the 52nd annual convention of the Italian Catholic Federation. He was joined by four other bishops, 48 priests and more than 3800 delegates, their families and guests. The choir from St. Rose of Lima Church in Chula Vista also participated.

Priests go to scout camp

JULIAN — Father Joseph Carroll has been encouraging boys to attend the summer Boy Scout camps (Mataguay and Hual-cu-cuish) near here for as long as he's headed the Catholic scouting program in the diocese, but this year he sent five other priests to camp as chaplains and hopes to encourage even more participation next summer.

In addition, said Father Carroll, three seminarians worked at the two scout camps all summer as chaplains or in other staff positions.

THE NEED for the priests and seminarians arose from a concern that in the past non-denominational chaplains have served the camps, said Father Carroll, who was "both surprised and delighted by the generous response to the call for help."

Two of the priests, Fathers Nicolas Reveles of the University of San Diego and Dennis Mikulanis of St. Mary Magdalene parish, had spent summers as Boy Scouts in the camps where they served as chaplains this summer; others, like Father William Ortmann of St. Vincent de Paul Church, had no background in scouting.

Also serving as chaplains or helping with Mass were Fathers Raymond G. O'Donnell Jr., director of the diocesan Center for Liturgy and Prayer, and Richard Duncanson, director of the diaconate program and secretary to Bishop Maher.

THE THREE seminarians helping at camp were Gary Holtay, John Dolan and Chuck Fuld.

"I had never seen scouting in this light before," said Father Ortmann. "It was always a sort of boys club with which the Church had been vaguely associated. Here I could see scouting as a workable leadership training program and as an effective means of teaching boys the standards we Catholics hold dear."

Pastoral musicians meet

SANTA CRUZ — The Diocese of San Diego was represented by nine parishes during the western regional meeting of the National Association of Pastoral Musicians Aug. 23-26 at the University of California campus here.

A highlight of the convention was the premiere of a Mass composed by Father Nicolas Reveles of the department of music at the University of San Diego and conducted by the composer.

FATHER REVELES led a combined choir of 250 convention participants, with organ, percussion and handbell accompaniment, and gave a workshop on the history of church music west of the Rockies. He has previously composed liturgical music, and his compositions are scheduled for publication by Co-Operative Ministries in the near future.

Musicians and other ministers attending the convention from the diocese came from Sacred Heart Church, Brawley; Blessed Sacrament, St. Patrick, The Immaculata and Our Lady of the Sacred Heart parishes, San Diego; Santa Sophia, Spring Valley; St. Martin, La Mesa; Our Lady of Grace, El Cajon; St. Mark, San Marcos; and NAS, Miramar.

Franciscan Sister Joanne Nicgorski represented the diocesan Center for Liturgy and Prayer.



WINNERS — Four St. Pius X parochial students and their younger brother took a first-place award at the 27th annual Accordion Federation of North America Festival in Los Angeles last month. They are Margaret Ann, 11, Mary Catherine, 10, John Joseph 9, Anna Marie, 8, and five-year-old Thomas Francis Dougherty, children of Tom and Irene Dougherty of Chula Vista.

Pope, scientsts consider possible calendar reform

CASTELGANDOLFO, Italy (NC) — Investigation into possible reform of the Gregorian calendar can be "of great help" in the quest for Christian unity, Pope John Paul II said Aug.31.

The pope was meeting in Castelgandolfo with astronomers and scientists participating in a conference commemorating the 400th anniversary of the Gregorian calendar.

"YOUR EXAMINATION of both the astronomical and sociological aspects of the calendar reform will surely help for a more harmonious understanding of what has happened and what remains to be accomplished in the area of calendar reform," he said.

"In particular, your examination of how the Gregorian calendar was received by various societies and by various churches will surely be of great help to all of us in these days when we sincerely seek a strengthening of that unity which Christ desired for His Church," Pope John Paul added.

In 1582, Pope Gregory XIII realigned the Julian calendar, authorized by Julius Caesar in 46 B.C., with reality by suppressing three leap days in every four centuries, in order to bring the spring equinox of the Julian calendar back to the true astronomical date of March 21, as the Council of Nicea had decreed.

TO ACHIEVE the change, Pope Gregory suppressed 10 calendar days at one stroke. Oct. 4, 1582, was immediately followed by Oct. 15, 1582.

Because most Orthodox churches did not accept the calendar reform, Orthodox Christians celebrate Easter on a different day from the Easter of other Christian churches nearly every year.

Pope John Paul said the Church "has had and continues to have a profound personal interest concerning calendar revisions, since such work influences the occurrence of religious feasts which constitute, as it were, the rhythm of the Church's daily life."

THE POPE said also the Church backs all efforts which link the life of the church to scientific research.

"It is necessary for this relationship between faith and science to be constantly strengthened and for any past historical incidents which may be justly interpreted as being harmful to that relationship to be reviewed by all parties as an opportunity for reform and for pursuing more harmonious communication," he said.

The conference was sponsored by the Pontifical Academy of Sciences and the Pontifical Vatican Observatory.

IT DREW speakers from eight countries, including Owen Gingerich of the Center for Astrophysics, Harvard College Observatory and Smithsonian Astrophysical Observatory in Cambridge, Mass.

In addition to hearing reports on the history of past attempts at calendar reform, the conference participants reviewed modern-day proposals for further change.

St. Pius parishioner slated for ordination

CHULA VISTA — Franciscan Father Garret Edmunds will celebrate his first Mass at St. Pius X Church here Sept. 12, the day after his ordination to the priesthood at the Old Mission in Santa Barbara.

Father Edmunds is the eldest son of James and Marjorie Edmunds of Chula Vista; he served as a lay minister, lector, liturgy committee chairman and CCD teacher at St. Pius X, and is a graduate of U.C. Santa Barbara.

FATHER EDMUNDS will be ordained by Auxiliary Bishop Thaddeus Shubsda of Los Angeles; he entered the Order of Friars Minor in 1976 and was ordained a transitional deacon this past January. He was born in San Francisco and made his first Communion and was confirmed at St. Rose of Lima Church in Chula Vista.



BENEFIT — Planning the Sept. 24 SDOP "Early California Evening" at Mission San Diego de Alcala are (from left): Mimi Edwards, Mary Lou Holenberg, Sue Fear, Gerry Straumfjord, Lara Milligan and Pat Martin. A barbeque, music and dancing are on the program, which benefits the grass-roots neighborhood organization coalition.

'Early California Evening' set

SAN DIEGO — The San Diego Organizing Project, a coalition of 14 grass-roots neighborhood organizations from Golden Hill, Southeast San Diego, Encanto and Skyline, is hosting an "early California evening" Sept. 24 at Mission San Diego de Alcala.

The Friday-evening fund raiser will begin at 6:30 p.m., with a barbeque dinner at 8 p.m., along with music, dancing and door prizes. Cost is $25 per person, of which 75 per cent is tax deductible.

SDOP IS a non-denominational organization which looks to improve the quality of community and civic life in its neighborhoods, especially in crime, drug and housing-related problems; it received some of its initial funding from the diocese, but must now look to the community for support.

The deadline for reservations is Sept. 20. For further information, call Delores Ford at 291-2617 or Mimi Edwards at 225-8338.



Editorial

By Brother William Bilton, CJM

Tuition tax credits need strong presidential backing

Candidates for public office make various promises during an election campaign — some of which are pursued with vigor and some of which are pursued with less vigor after the candidate is elected. The question becomes not one of support for a particular program, but of the *degree* of support.

Such is the case with private school tuition tax credit legislation and President Reagan.

The president endorsed tuition tax credits during the 1980 campaign. He reiterated his position after he was elected, promising to submit a bill to Congress. Reagan's plan was introduced in June, and now, it seems, all systems are go.

Following a meeting with the president recently, Archbishop John Roach, president of the U.S. bishops' conference, said he was pleased with Reagan's strong backing for tax credits.

On the same day, two administration officials, Secretary of the Treasury Donald Regan and Secretary of Education Terrel H. Bell, said the administration wants tax credit legislation passed this year.

The question, however, is how vigorously the administration will work in Congress to get the legislation approved.

Will the president lobby as hard on this issue as he did for passage of his tax reduction package and federal spending cutbacks? Will he use the same personal lobbying techniques on tax credits that he used on the other programs he backed?

There is little doubt that the president's personal lobbying effects were the key in getting the tax reduction and budget cuts through Congress. He pulled out all stops and used a variety of persuasive tools at his disposal.

The tax credit proposal will require a major push from the White House — and from Reagan personally — if it is to succeed.

One can debate for only so long the merits of tuition tax credits in a congressional committee. Over the past several years, the issue has been given considerable airing on Capitol Hill. We do not need more hearings or speeches.

What is needed, now, is action on a bill in Congress. For this to happen, an influential push is needed, and the White House seems to be the most logical source of this initiative.

We also recognize, of course, that some initiative must be taken in Congress. We urge all citizens who are convinced of the importance of tuition tax credits to convey to their congressmen the need for action on this legislation.

President Reagan has overcome seemingly insurmountable odds before, in getting through Congress programs he really wanted. He has demonstrated the political ability to move the system, and there is no reason to believe he has lost the know-how.

The question is whether he will employ the skills to the fullest in pushing his tuition tax credit package.

We have heard enough encouraging words of support. What we need, now, are encouraging actions of support.

Southern Cross

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Letters . . .

'Acquiescence'

Occasionally in our pro-life endeavors we are confronted with the rather convincing fact that people of prestige and affluence have given their seal of approval to "abortion on demand." Presently we refer to the efforts on the part of Katharine Hepburn to justify abortion.

For 20 centuries mankind has manifested his respect for God's Eternal Word, included in which is the Commandment, "Thou shalt not kill." Traditionally, abortion, for instance, has been recognized as a heinous crime against entrapped and defenseless creatures of God.

However, in 1973, our Supreme Court Judges envisioned themselves endowed with the wisdom of the ages and egotistically decided to attempt to alter God's infinitely benevolent and indisputable precept. Unfortunately that reckless decision started the trend of "killing-for-convenience" sake. May God overlook the acquiescence we find in our midst.

Michael Lawrence
Escondido

'Serious'

I really enjoy the Catholic Hour. The Daughters of St. Paul should be praised for their beautiful work.

I have enjoyed many fine articles in the *Southern Cross*. May you continue your good work.

Could I offer one suggestion. Is it possible to have one page of comics or jokes or funny stories? I believe you need that to balance the serious articles of the paper.

John De La Vega
San Diego

'True peace'

Today, there is much clamor everywhere for nuclear disarmament or "nuclear freeze" supported by both secular and religious groups by way of picketing and protest marches directed against the USA and other free world nations. But can we trust the Soviet Union and other Communist nations to disarm?

One cannot help but wonder if the sudden rash of news stories and TV "specials" depicting the terrible consequences of nuclear war, is not part of Communist propaganada designed to "scare" us into the "better red than dead" mentality. Fortunately these advocates (some have succumbed to this) do not speak for the vast majority of Americans. Ask the millions of refugees here now in the USA from the so-called "Communist paradise on earth."

J. Edgar Hoover, aptly called Communists "masters of deceit." Look at the record: The American Bar Association, quoted way back on July 25, 1963 in the *Congressional Record:* "During the last 25 years, the USA has had 3400 meetings with the USSR, involving millions of words. All of this has led to 52 agreements, and the Soviets have broken 50 of them."

True peace will only come on God's terms which he gave through His Blessed Mother to the world at Fatima in 1917. Our Lady DID NOT say that mass demonstrations will bring peace. But she DID say: "If my requests (for prayer and penance, especially the rosary) are granted, atheistic Russia will be converted, and there will be true peace." Unfortunately, many of our spiritual leaders are stressing the "anti-nuke" approach to peace rather than a prayerful peace plan as relayed by the Mother of Christ at Fatima.

Joseph V. Jacoby
El Cajon

All letters are subject to editing and must be signed with full name, address, and telephone number in order to be considered for publication. Mail letters to: Southern Cross, Letters to the Editor, P.O. Box 81869, San Diego, CA 92138.

The Pope Speaks



'Deeply sacred'

VATICAN CITY (NC) — Pope John Paul II prayed for peace in Poland Sept. 1, a day after rioting in his homeland had led to at least two deaths.

The pontiff praised a plea voiced several days earlier by Poland's bishops — a call for seriousness and calm during the Aug. 31 celebrations marking the second anniversary of the accords leading to the formation of the independent labor union Solidarity. Solidarity was suspended when the Polish communist government imposed martial law last Dec. 13 and underground Solidarity leaders had asked for street demonstrations Aug. 31 as a sign of opposition to the government.

The anniversary date was marked by riotous outbursts in at least 12 Polish cities and the death of two demonstrators in Lubin, Poland, as police fired into a crowd from which bricks and firebombs had been thrown.

Alluding to the previous day's events, the pope prayed to Our Lady of Czestochowa and said, "I am in your presence together with all my nation and with the Church in Poland: Queen of Poland-Queen of Peace, pray for us."

In his main talk at the audience, the pope quoted from St. Paul's letter to the Ephesians in its reference to the need for a husband to love his wife as Christ loves the Church. The passage, said the pontiff, shows the unity which is created in marriage by complete dedication and demonstrates "how deeply sacred" are marriage and the human body.

He greeted a group of about 300 Ukrainian Catholics from the Cathedral of St. Josaphat in Toronto who were on pilgrimage to Rome and Lourdes, France.

"You belong to a church that has given centuries of heroic fidelity to Catholic unity," he told the Ukrainian Catholics.

Reflection



By Sister Carolyn Link, CPPS

The cosmic word

When my thoughts take wings and I contemplate the mysteries of this vast universe, when I stand by the sea at sunset and watch the subtle changes of colors refracted in the waves and on the clouds, when I hear the sounds of children at play and watch a couple strolling by hand in hand — I become aware that these are clues of what the maker of the universe must be like.

The universe or cosmos is God's "Cosmic word" to humankind. It is the first "word" God spoke. In the beginning, God said, "Let there be light," and light was made — as was the entire universe and all that is, was and will be.

There are, today, more than 8,000 known and named species of birds. Twenty thousand species of fish are but a fraction of the sea's vast population. The number and variety of living and non-living things are staggering. Add to this world which is visible to the human eye, the worlds which are not visible — the microcosmic world, the worlds of outer and inner space. Add, as well, the world of awareness — with the senses, memory, imagination, intelligence and creativity. Yet these are all but mere traces — fingerprints, if you will — of the Divine. By becoming aware of these traces and clues of the Divinity — by becoming attuned to the "cosmic word" — we can become more aware of the Speaker of that "word."

Just as Jesus is called the "Word" of God because He reveals God to us, so the universe — the cosmos — may be called a "word" of God because it, too, reveals to us something of the Divine. The universe is God's "first word" to humankind. It is a divine "word" that is being spoken constantly to anyone who will listen!

Our Christian Way of Life

By Enid Lanyon

Out into the light

An elderly archbishop once avoided an appointment with an importunate parishioner with the words, "I really do not have the time, I have a hundred-and-one things to do in the next few weeks." Later the lady was heard to remark, "That poor archbishop. You know he is really quite on in years and they have given him more than a hundred things to do in just a couple of weeks. It's too bad!"

We laugh at the foolishness of the woman who should have recognized hyperbole when she heard it. We laugh a little in sympathy with the archbishop for his use of it and because we feel a fellowship with him. But the incident does point up the easiness with which we all stray from the absolute truth and the confusion this can cause.

EXAGGERATION AND embellishment of facts or even evasions of the truth are often quite acceptable in common conversation, particularly when everyone is aware of what the truth actually is. But they can result in uncertainty and the irritation and distrust that often result in the unaware.

Why do we find it necessary to speak other than the actual truth? Sometimes we excuse our prevarication on the grounds that the truth might hurt a person's feelings. But then we run the risk that that person might later perceive the truth or tumble over it, and then more damage is done than if the truth had been told in the first place.

They are harmless ploys, perhaps, in our eyes, but not in those we evade or accuse. Nothing is as harmful to trust as the evasion or adornment of the truth. And nothing hurts trusting people more than the realization that they have been duped — in however small a matter.

WHEN ANYONE, especially one in authority, speaks in agreement with one person and then expresses disagreement on the same issue with another the basis for hostility and anger is well and truly laid. One way or another his maneuver will come to light — it always does.

Habits begin in small ways and the slight evasions of truth pave the way to downright lies so insidiously that we may not recognize the lie when we give it. And since, usually, our lying is primarily to protect ourselves from confrontation or disagreeableness, we really have no excuse for it in the first place.

Lies that are childish fabrications to enhance our personal prestige and draw a little glory are probably harmful only to ourselves since they obscure our reality from us, while others may shrug them off. But when, for instance, we agree to things we have no intention of implementing, speak praisefully of something we secretly abhor, elaborate excuses that have no real substance, we do harm not only to ourselves but to those who have a right to expect openness and honesty from us.

THE NEW TESTAMENT has a great deal to say about truth and the person who lives in truth. Jesus refers to the devil as someone who is "not grounded in truth," and in contrast "the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God."

The good archbishop who had a hundred-and-one things to do was both amused and chagrined when he heard of his parishioner's reaction to his hasty excuse. "I should have said what I meant," he confessed. No doubt many of us can remember occasions when it would have been better to say what was in our hearts and not what seemed expedient.

White lies are still lies and the fact that they may make life easier for us does not bleach them in God's eyes. Saying what we mean may call for a whole change of lifestyle — but wasn't that what Jesus was talking about? Now you must excuse me — I have a thousand things to do!

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

'Pilgrim' church

It's been a rather strange summer in certain parts of the country: heavy rains, floods, extreme heat, shortages of drinking water due to breakdowns of equipment. In some places, to misquote Ira Gershwin, "Summertime — and the Livin' Was *Not* Easy." Now come the prospects of winter. Again, in certain areas of the land it will place strains on travel, mobility, and just getting around. Along with this will be the autumn-winter changeover, with high winds, possible quick freezes, ice appearing overnight on roads with dangers for wayfarers.

It is not just old age; ways of traveling have become more of an aggravation. Airlines are cutting back on flights; there are interminable delays. The conviction grows: you just can't go from here to there so easily.

IN THIS PAUSE between summer and fall, this may be a good time to reflect on a phrase that has slipped into our ecclesiastical jargon: The Church as the pilgrim people. The ancient phrase got new life through Vatican II. Preachers now glibly use the words "the pilgrim Church," which has in fact become almost non-communicative. What we have forgotten is what it's like to be a pilgrim — that is, someone on a long journey.

One Church father who used the phrase employed it in a fashion quite different. St. Augustine did speak about the rigors of travel, complications ensuing because of it, all due to the difficulties in getting around in his North African-Roman Province.

When the bishop of Hippo speaks of traveling, "peregrinatio," as he does in his commentary on Psalm 137, he wanted it to sum up travel as a model of a Christian's life on earth.

LITTLE WONDER that just on the verge of middle age his choice of images to illustrate spiritual points changed. He no longer spoke of the Christian life as a movement upward, an ascent. Now it was seen as a highway where for a long time you don't catch sight of the end of the journey, though once in a while you might get a glimpse of the light.

If we begin to think about the "pilgrim Church" in that light, we may be a little closer to the truth. It's not onward and upward in the Faith. It's not necessarily even progress. Living the Christian life is slow, plodding, often dull, painful. You are uncertain of the goal at times; you have a feeling that you may have lost the way; you grow fearful of possible dangers. There may be wrong turns, bad directions, even getting lost.

That's the pilgrim Church. That wonderful, glorious Chruch of alleluias and banners and joy, joy, joy of the 60s and 70s has properly given way to a realistic vision of the pilgrim people involved in hard work, pain, labor. Mist, fog, cloud, darkness do come from time to time to obscure the vision. What gives hope is not that church itself but its Lord, Jesus, Who called together His Church and said, "I am the Way."

HE ALSO TOLD us, "the road is long and narrow," and recounted the tale of another traveller, the man on the road to Jericho. In that story the Good Samaritan who picks up and cares for the bleeding victim — that is Christ, Who continues to do just that for us, the pilgrims of the Church of the 80s.

Moral Perspectives

By Rev. Gerald Colemann, SS

Morality: a proclamation

In inaugurating the recent Holy Year, Pope Paul VI issued this challenge: "Let all in unison commit themselves to creating a climate in which reconciliation can become effective."

First reactions to such a call probably urge us to think outward: to extend healing, forgiveness, reconciliation to every person and group who experiences alienation, sin, disfranchisement.

WE TEND TO move very quickly toward healing whenever we sense persons in need of comfort and community: e.g., Catholics divorced and perhaps remarried who experience separation from the Church community; or persons whose legal and civil rights are not being respected.

Such concerns are surely legitimate and morally compelling. However, morality is first of all a matter of committing ourselves to a proclamation of inner wholeness and holiness so that reconciliation toward others will be truly grounded in the Lord. If we have not spent quality time with the Lord ourselves, we have no right to speak about Him to others.

Specifically, the truly moral person attempts to proclaim in his or her life at least these qualities:

FIRST, AN INNER commitment to service. The Last Supper narratives in the Synoptic Gospels all include the institution of the Eucharist (Mt 26: 26-29; M, 14: 22-25; Lk 22: 14-20); in John's Gospel, however, at this point in the Meal, we read only of Jesus' washing of his disciples' feet (Jn 13: 2-20). In other words, Jesus' counsel to "do this in memory of Me" carries the irreplaceable call to service.

When Paul tells us to examine ourselves before partaking of the body of the Lord, we must question our readiness to serve others.

In a time so concerned about Eucharistic rubrics, ministers, bread, etc., we must never forget the equally important place for service. One only loves whom one serves.

SECOND, AN INNER promise to love. In our own times we must be especially sensitive to discern true love from false impostors. Love is more than just a meeting; in authentic love the Spirit is present, transforming meeting into covenant.

We must never equate love with what often passes for love: e.g., lust, duty, attraction. Love always heals. Impostors always bind.

Third, a deep sense of generous self-giving. The recent statement of Father Robert Drinan, S.J., is a good example of generosity. His decision was made in pain and with regret; but with an honesty that saw the possibility of leaving politics but the possibility of leaving the priesthood as unthinkable.

TRUE MORALITY liberates the inner person, freeing one to make authentic proclamations of one's inner life and commitments. Such a calling is not that burdensome, for as Mt. 25: 31-46 reminds us, eternal life is awarded or denied by the standards of simple human kindness.

Christian morality, then, cannot and should not be outlined in a collection of do's and don'ts; it is first of all not a matter of commandment. Christian morality is primarily a matter of living true religious experience, proclaiming an inner wholeness and holiness rooted in honest service, love and generous self-giving.

Christian morality thus sustains a preoccupation with human authenticity. Recall the fable: There was a man terribly anguished by the death of his wife. To fill the great vacuum he experienced, he set out to fill his life with a singular preoccupation: to catch the devil. He built a large cage for the trap.

ONE NIGHT HE saw the Shadow pass the cage; the man whirled his club, killing the shadow and hurling it into the cage. When the morning dawned, however, he discovered that he had killed his neighbor, a young boy.

The moral of this story is simple: if you set out to catch the devil, the devil will catch you.

If authentic Christian morality is not commandment but proclamation, we must all come to grips with our preoccupations. If we set out to proclaim a tale of service, love and self-giving, these qualities will soon catch us.

Charismatic Renewal at 15: Changes coming?

Continued from page 1

U.S. REDEMPTORIST Father Thomas Forrest, who heads the nine-member International Catholic Council for the Charismatic Renewal, said the change would be desirable because the movement sees itself as "a service for renewing the whole Catholic Church."

"We don't claim a monopoly on the Holy Spirit's work of renewal," he added, "but the closer we can work with and in the Church as a very normal part of the Church, the better we would be able to fulfill our purpose."

The charismatic renewal, which began in Pittsburgh in February 1967, has some 10 million members worldwide, with strongly Catholic South America having the largest number and the United States running "a very close second," Father Mascarenhas estimated.

THE SEARCH for a new episcopal adviser is related to the possible change in Church status, because the adviser to a CIO would automatically be named by the pope.

When the late Pope Paul VI asked Cardinal Suenens, now 78, and the retired archbishop of Malines-Brussels, Belgium, to take a special interest in the Catholic charismatic renewal, it was an appointment "without precedent," Father Mascarenhas said.

The cardinal submitted his resignation as episcopal adviser to both the international council and office last February, less than a year after the office had moved from Brussels to Rome.

THE COUNCIL has no past experience on which to base the choice of a successor to Cardinal Suenens, said Father Mascarenhas, adding that the adviser will eventually be appointed or confirmed by the pope in any case.

The council is also in the process of adding three new members — two from Asia and one from French-speaking Africa, further delaying the question of finding a new episcopal adviser.

Both Father Mascarenhas and Father Forrest are based in Rome but travel frequently on behalf of the charismatic renewal.

"OUR MAIN WORK is to safeguard and promote the Catholic orientation of the Catholic charismatic renewal, to keep in contact with the leaders and to provide leadership formation," the Indian priest said.

Please turn to page 7

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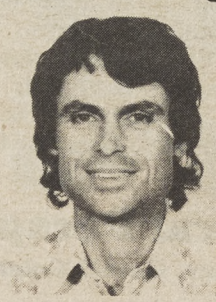
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FAITH KOVACH is a secretary in the Diocese of Nairobi, Kenya, E. Africa, working for the Episcopal Conferences of Eastern Africa (AMECEA)



BRIAN McNAMARA works in Mendi, Southern Highlands, Papua New Guinea. He is the pilot for the diocesan mission plane.



EILEEN PFAFF works as a Medical Secretary for the Diocese of Altape, Papua New Guinea.



BENNY AND JENNY NAGINIS work as counselor and teacher at Mt. Carmel School on the island of Saipan in Central Marianas.

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Continued from page 6

The international office has "no authority in any place," he said. "The bishop is always the authority. But we are a service body — we offer service to those who will accept it."

That service might involve leading a charismatic prayer group toward a more service-oriented outlook, informing bishops who are "not hostile but just indifferent" about the realities of the charismatic renewal, or coordinating plans for retreats or seminars drawing clergy or lay people from various nations.

WHATEVER ITS minor problems, the charismatic renewal has come a long way since its beginnings, when some Catholics viewed it as a cult-type organization or a passing fancy, Father Mascarenhas said.

"More and more the charismatic renewal is becoming identified with traditional Church practice," he said. "Very few people now consider the charismatic renewal to be non-Catholic or just a fad."

"EVANGELIZATION means bringing the good news into all strata of humanity and through its influence transforming humanity from within and making it new," he said.

Polish primate: Situation is 'dangerous'

ESSEN, West Germany (NC) — The position of the Church in Poland today is "extremely difficult, extremely dangerous and extremely full of responsibility," the primate of Poland said Sept. 2 in Essen.

Archbishop Jozef Glemp of Warsaw and Gniezno made the comment before about 500 fellow Poles in the Essen cathedral, where he celebrated Mass.

PRAYING THAT "truth and justice" would prevail in Poland, Archbishop Glemp said that "throwing rocks does not make sense."

On Aug. 31, the day before the archbishop left Poland for West Germany, rioting erupted in at least 12 Polish cities. Police killed two people and arrested more than 4,000 in quelling the riots, according to official reports.

In the southwestern mining city of Lubin, where the two were killed and dozens injured, rioting continued Sept. 1 and 2. Police imposed dusk-to-dawn curfews in Lubin and nearby Wroclaw, another site of serious rioting, and cut off telephone communications from the two cities to the rest of Poland.

THE POLISH bishops had asked Poles to avoid violence on Aug. 31, the second anniversary of the agreements between the Polish government and labor leaders which gave legal recognition to Solidarity, the now-suspended independent labor union.

Archbishop Glemp, who was in West Germany for the Sept. 1-5 national Katholikentag (Catholic Day) congress in Dusseldorf, made no mention of the violence during a talk to the congress Sept. 2.

Father Francizcek Blachnicki of Cracow, Poland, said during a seminar on freedom at the Dusseldorf congress that Catholics in the West "can help us by telling the truth about what is really happening in Poland."

"IN OUR COUNTRY there is still a long battle...and the fight for freedom is, for Poland, not a problem of the future but an everyday experience," he added.

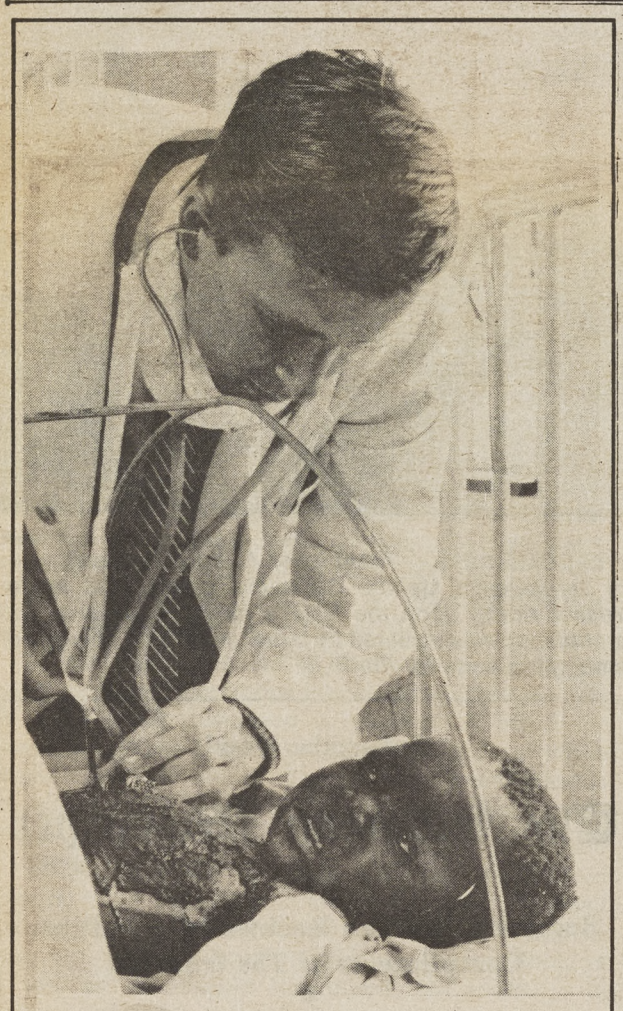
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Faith, unity in the Church, 'gut' issue: Card. Manning

LOS ANGELES (NC) — "The gut issue, the basic issue, the fundamental issue of all evangelization is not technique, is not strategy, is not resources," said Cardinal Timothy Manning of Los Angeles. "It is our response to faith."

"When we respond to faith, we are evangelizing," Cardinal Manning said in welcoming 600 participants Aug. 29 to the Western meeting of the fourth annual National Catholic Lay Celebrations of Evangelization.

"BASICALLY AND fundamentally, what is at issue here is the root, gut fact that God in His great mercy and love has willed to reveal Himself to man," the cardinal said. "He does so through Jesus Christ. By His words, by His miracles, by His death, by His resurrection, Jesus has revealed God to us.

"That's the root of evangelization," he said. "That's where it's at. We can't change it. That's God's plan. It calls from us a response. That response is faith, that repentance, that acceptance of the methods of the Gospel, that *metanoia,* that turning around of our lives."

In his homily at the Mass he celebrated to close the four-day conference the cardinal gave three specific requisites for evangelization.

"ALL EVANGELIZATION must originate at the Table of the Lord," he said. "There can be no true evangelization unless it originates from the altar and from the Eucharist. We are inclined to forget that.

"We have summoned all the technology, all the resources, strategies, devices and meetings to help us, but we're inclined to bypass the essential source of evangelization.

"Therefore," Cardinal Manning said, "I call all of those who are genuinely concerned to the practice of daily Mass. There are many, many people, perhaps the majority of Catholic people who could, without any great effort, attend daily Mass."



NC photo

WARSAW TEARS — A woman wipes her tears as Solidarity songs are sung at a Warsaw church during a service for two people killed the day before during rioting in several Polish cities.

"IT'S A SIGN of our sincerity, a tremendous witnessing to what we believe."

The cardinal then recounted that, when the apostles wanted to incorporate someone into their number, they chose someone who had been with the Lord from the baptism of John to the resurrection.

"The same condition applies to us," he said. "We cannot presume to be an evangelist unless we have been with the Lord. How are we with the Lord?"

"We are with the Lord through contemplation — not just learning about Jesus, not just knowing all the catechetical things we study, not in being able to argue with theologians."

"WE MUST HAVE a daily time of contemplation of Jesus with the help of the Scriptures," the cardinal said. "It must be programmed, not casual, a daily, solitary closeness to God."

"How long should it be? The more we do it, the more we find out that we don't have enough time to exhaust all the beauty of God."

The third requisite for evangelization, the cardinal said, is corporate unity with the Church. Evangelization is not simply an individual responsibility, or the responsibility of an aggregate of individuals, he said. "It is the responsibility of a corporate entity." Many, he added, dispense with authority and claim to be the Church.

"WE ARE together," the cardinal said. "This unity, the Church, is inserted into this mad, corrupt world. We must have loyalty and unity with the Church, with the visible, hierarchical Church, faithful to her teaching, abiding by her morals and witnessing to her charity and love of one another."

Preaching workshop: 'Don't detour through the ruins'

LOS ANGELES (NC) — "Our homilies must be about life, not about Scripture," said Father Brian Joyce, a pastor from the Oakland diocese during a conference on preaching here.

"Our context is the Scripture, but our aim is the people," said Father Joyce, pastor of St. Monica's parish, Moraga, Calif. "Illumine their lives with Scripture. The homily is to explain life. Scripture is a means."

HOMILIES SHOULD not be tours of antiquity, said Father Joyce at a preaching day Aug. 26 for priests and deacons preceding the West Coast edition of the Fourth Annual National Catholic Lay Celebrations of Evangelization.

"It's hard to imagine how a five or a three-minute homily can be boring," he said. "When the homilist explains Scripture but doesn't talk about life, it's a kind of tour through the ruins."

The goal of preaching, Father Joyce said, is to achieve behavioral change either in the individual or in the community.

"BE CLEAR," he said. "Have a beginning, a middle and an end."

"Be interesting," he said. "The mortal sin in preaching is being boring. When we are boring, we communicate the Gospel and the liturgy as something deadly."



NC photo

WELCOME KISS — Archbishop Hilarion Capucci, vicar of Jerusalem's Melkite Catholics, greets PLO leader Yasser Arafat upon the latter's arrival in Athens. The archbishop was arrested by Israel in 1975 on charges of smuggling arms for the PLO.

USD enrollment, faculty up

SAN DIEGO — The University of San Diego will enroll approximately 5,000 students for the fall semester, a four per cent increase over last year, at a time when typical college enrollments nationally are declining, said Sister Sally Furay, USD provost and vice president for academic affairs.

Full-time faculty members now total 181, an all-time high, she added, and includes the addition of 11 new permanent faculty and 12 visiting members; another three visiting professors will arrive at USD next spring.

THE USD College of Arts and Sciences will welcome nine new faculty members to its staff; the School of Business Administration will add a total of four full-time and visiting faculty; two new faculty will join both the Philip Y. Hahn School of Nursing and the School of Education.

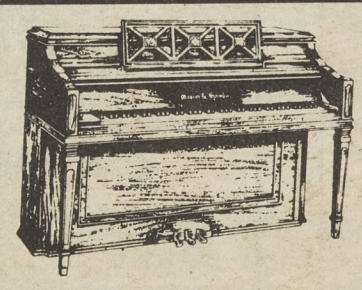
A total of nine full-time and visiting faculty will join the School of Law during the coming academic year; in addition, six legal writing instructors and 10 adjunct professors will teach at the law school during the 1982-83 academic year.

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Schools: How long can parents pay, teachers teach?

Continued from page 1

EDUCATION ASSOCIATIONS estimate that up to 55,500 public school teachers may lose their jobs this fall, but both Sister Reck and Father Yeager said that with parochial schools' enrollment holding steady they doubted many teachers there would be faced with layoffs.

Parochial school teachers face a different kind of economic problem.

In non-public schools, Sister Reck said, finances pose a "double-pronged problem — to what extent can the parents pay (tuition) and how long can the teachers afford to teach?"

SISTER RECK said that many teachers have told her they like the value-oriented environment of the parochial schools but they don't know how much longer they can live on salaries as low as $7,000 or $8,000 a year. But to pay the teachers more usually means increasing the parents' burden by raising tuition, she said.

She said she sees tuition tax credits as "a way of helping families while we help teachers." Tuition tax credits would give parents a tax credit for part of the tuition they pay to send their children to non-public schools.

But tuition tax credits will not come to the rescue, at least not during this fall. As the school year started tuition tax legislation remained mired in the Senate Finance Committee.

Another possibility, also for future school terms, is long-range financial planning. Sister Reck said schools must look more and more at long-range fund-raising programs instead of occasional bingo games.

THE QUESTION for now, she said, is "can people hold on long enough until things get better, until things pick up?"

The answer, Sister Reck said, "seems to say enrollment is holding firm, in spite of the lower birth rate and tight finances."

Father Yeager said the key is "doing more with less money...We need to use what we have well." Schools are looking for ways to use all of their resouces intelligently to avoid raising tuition.

"WHEN E.F. HUTTON talks, Catholic schools listen," Father Yeager said, explaining that the investment securities company will be providing schools with "improved money management tools," such as a money market fund.

"When we get the package together it could really help schools manage funds in a better manner."

For parents the tighter financial situtation means "a lot more parental concern — the dollar they're spending on their child's education is perhaps a more meaningful dollar than a year ago," Father Yeager said.

BUT PARENTS continue to spend those dollars because Catholic schools offer values, discipline and "the assurance that you will come away having learned something and will have learned how to learn."

Charles J. O'Malley, Department of Education executive assistant to the secretary for private education, said the federal government's role in non-public education is that it wants "to protect private school interests but we don't want to over-legislate."

One major change for this school year, he said, is the full implementation of the Reagan administration's block grants.

Chapter I of the Education Consolidation and Improvement Act of 1981 has very few changes from the old Title I regulations, he said. Title I provided remedial reading and testing for low income and educationally disadvantaged children. It has provided "a substantial amount of services" to non-public school students, O'Malley said.

HOWEVER, CHAPTER II includes a number of new small programs in addition to the old Title IV provision for the loan of books, workbooks and audio-visual materials.

"The private school administrator has the option of choosing the programs. There's more flexibility," O'Malley said of the changes.

"The big thing now seems to be computer training. Instead of library materials, the schools are asking for computer training — hardware and software — on permanent loan to the schools."

O'MALLEY SAID that although tuition tax credit will make no difference this school year, "there have been side effects — the visibility the private schools are getting. There may be a ripple effect."

During the tax credit debate Sen. Ernest Hollings (D-S.C.) said federal aid to private school students would be more than three times that to public school students by 1984 if the tax credit plan became law.

Hollings cited a study which said budget cuts in education would reduce average spending to public schools from $206 per student in 1981 to $105 per student in 1984. At the same time, he said, the tax credit plan would increase federal aid to private schools by an average of $43 per student in 1981 to $329 in 1984.

O'MALLEY, HOWEVER, said the Department of Education is studying Hollings' figures and that data is difficult to obtain because services provided to parochial school students are channeled through public school districts.

Sister Reck said that "for the typical student in the typical (parochial) school there's not much out there" in federal funds. "There's money for library books, that's about it."

There is federal money for disadvantaged students but "many of our students are penalized because they aren't far enough behind. We don't get too much" in that area, Sister Reck added.

O'MALLEY SAID he hopes to see improved communication between public and private schools to talk over mutual problems and perhaps increase services to non-public school children.

As for concrete aid to parochial school students right now — "there's not much tangible, actually."

Schools: An 'equal rights' issue

Continued from page 1

PROPOSITION NINE, known as SCA 40, was approved by large majorities in the state legislature in Sacramento, noted Father Clark, and he is optimistic about its chances of passage this fall.

"Our view is that this is not a church-state issue or a religious issue," said Father Clark. "The proposal very simply is to lend on a library-type basis textbooks to children in private schools. The loan is made to the students, not their parents, and the books have already been paid for by the parents through their taxes which support the public school system."

Books already loaned to private and parochial school students before the court struck the program down will stay in circulation, noted Father Clark, but will not be replaced. Unless proposition nine is passed, the students' parents will face additional and increasing book costs over the next few years.

CALIFORNIANS FOR Children's Textbook Rights, a political action committee based in San Francisco, will mount a strong media campaign this fall for passage of proposition nine, and will depend for its success on the contributions and support of the parents of private and parochial school students.

The committee has a "broad level" of support from the entire private-school sector in California, said Father Clark, who is serving as vice president. The treasurer is Dr. Joseph P. McElligott of the California Catholic Conference, who is serving as a "concerned private citizen" and taxpayer, as is Father Clark.

Dr. McElligott successfully challenged in court last month the voter information brochure being prepared by the state which contained a number of inaccurate statements against proposition nine, including one which alleged that 85 per cent of all private schools in California are religiously affiliated; only little more than half actually are.

"OUR STRATEGY aims not for institutional support, but a parent-based campaign funded by small contributors," said Father Clark. "This is not a religious issue, but clearly an equal-rights issue. It has nothing to do with aid to religious institutions, but assistance to students and their parents. It gives some basis of reality to the words 'free choice' in education."

"That this is perceived as a 'Catholic' issue is both regrettable and a misperception," he added. "Every child enrolled in a non-public school saves the taxpayers $3,000 a year. The cost of the book loans to the students is less than $14 a year."

As for the other school-related issue too often perceived as a 'Catholic' issue, that of tuition tax credits now pending in Washington before the Senate Finance Committee, it, too, is under heavy fire from the same generally "liberal" coalition that opposes the student book loans here in California, said Father Clark.

"SO CONTROVERSIAL an issue as tuition tax credits will probably have to wait until the congressional elections for some kind of action," he said.

Much of the opposition to book loans on a state level and the tax credits nationally comes from groups like the ACLU and the National Education Association, which historically have taken positions hostile to Catholics.

"Their 'doctrinaire' opposition to private education comes from their view that public education is the great standardizer, the leveler, the provider of common values whereby the 'melting-pot' is made to work," said Father Clark. "They see private education as divisive."

PART OF that opposition might also be a real fear for job security in a period of declining public school enrollment, he acknowledged.

But on both fronts, book loans and tuition tax credits, said Father Clark, "We are not seeking aid for our schools, but encouraging parents to demand rights for their children. We see words like 'free choice' applied to abortion, but many of those same free-choice advocates would deny the right of parents to send their children to a school of their choice."

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Fish Fry, 5:30-7 p.m., Sept. 10, Immaculate Conception Church, Old Town. Cost: $3.50 for dinner, free coffee and punch. Reservations: 295-4148.

Convening of parish and diocesan peace and justice members, for Mass, meeting and luncheon, 9 a.m.- 1 p.m., Sept. 11, St. Martin parish hall, 7710 El Cajon Blvd. All interested parties invited, call 231-2828 for details.

Intercom Diocesano, diocesan gathering for studying, sharing and prayer, for youth, young adults and their parents and coordinators, in Spanish, 1-5 p.m., Sept. 11,Our Lady of the Sacred Heart, San Diego.

Parents' Day of Renewal, for parents of high school students, 1-4:30 p.m., Sept. 12, Immaculata Church, San Diego.

Immaculate Conception Fraternity, Third Order of St. Francis, monthly meeting, 1:30 p.m., Sept. 12, Immaculate Conception Church, Old Town. Details: 298-7038.

South Bay Deanery, DCCW, meeting, Mass and luncheon, beginning 10 a.m., Sept. 13, Our Lady of Mt. Carmel Church, 2020 Aloquines Dr., San Ysidro. Reservations: 475-6224.

Mass and healing service, with Father Jerry Bevilacqua, OSA, 7:30 p.m., Sept. 14, Our Lady of Grace Church, Fletcher Hills. Details: 284-2674.

Board for Educational Ministry, meeting, 4 p.m., Sept. 14, in the Board Room, De Sales Hall, USD. Open to the public.

Court Mother of Divine Grace, Catholic Daughters of the Americas, meeting, 12:45 p.m., Sept. 15, Ocean Beach Woman's Club, 2160 Bacon St.

Good Shepherd School Boosters, art show and auction, 7:30 p.m., Sept. 17, 8200 Gold Coast Dr., Mira Mesa. Donation: $2.50. Details: 693-1522.

Healing in Marriage, a special weekend for married couples, Sept. 17-19, San Luis Rey Mission, Oceanside, conducted by Father Joe Scerbo, clinical psychologist, Hank Kankowski, M.D., and Pat Kankowski, R.N.

Basic Catechist Course, 48-hour basic training course for catechists, beginning 9 a.m., Sept. 18, Our Lady of Mt. Carmel, Penasquitos. Fee: $37.50.

Basic Catechist Course, beginning 10 a.m., Sept. 18, Founders Hall, USD. Fee: $37.50.

Court St. Clare, Catholic Daughters of the Americas, is holding an Autumn Fling card and game party and luncheon, Sept.18, St. Patrick's Church hall, 3585 30 St, San Diego. Donation:$2.50. Reservations: 291-9122, 466-8806.

St. Stephen's Church, Valley Center, is holding its annual barbecue 11 a.m.-5 p.m., 28751 Cole Grade Road, on the school grounds. Food, music, fun and games. Information: 749-3324.

Secular Franciscans (Third Order) meet 1 p.m., Sept. 19, in the parish center adjacent to Mission San Luis Rey, near Oceanside. Visitors welcome.

San Diego Deanery, DCCW, Mass, luncheon and meeting, beginning 11:15 a.m., Sept. 20, St. Martin's Church, 7710 El Cajon Blvd., La Mesa. Donation: $2. Reservations: 466-2160, 466-8806.

Retreat at St. Charles Priory, Oceanside, Sept. 20-22. Donation: $30. Reservations: 426-8860, by Sept. 6.

Executive Board Meeting, DCCW, 9:30 a.m., Sept. 22, St. Patrick's Church, 3821 Adams St., Carlsbad. Luncheon reservations: 754-4030, by Sept. 18.

Retreat Day, presented by Father Jerry Bevilacqua, OSA, 10 a.m.-2:30 p.m., Sept. 22, followed by Mass at 7:30 p.m., Church of the Resurrection, 1445 Conway Dr., Escondido. Details: 747-4550.

Bible course, conducted by Father Ralph Weishaar, OFM, every Weds. 9:30-11 a.m., beginning Sept. 22, at Mission San Luis Rey Retreat Center. All are invited.

"Called to be Family," Catechetical Institute, 8:45 a.m.-5 p.m., Sept. 25, University of San Diego Campus. Information: 574-6311.

Divorced and separated Catholics, and other interested persons are invited to hear Sister Paula Ripple on "Where are divorced Catholics in the Church today?", 7:30 p.m., Sept. 29, St. James Church, 625 So. Nardo Ave., Solana Beach. Details: 755-2545.

Vision and Values — Imperial Valley Congress, a day to examine personal and social values with a focus on Church, Oct. 2, Central Union High School, El Centro.

Basic Catechist Course, 48-hour basic training, beginning 9 a.m., Oct. 9, Ascension parish. Fee: $37.50.

Intercom Diocesano, in Spanish, 1-5 p.m., Oct. 9, Our Lady of the Sacred Heart parish, San Diego.

Weekend seminar on the Holy Spirit, designed for couples, priests and Religious to deepen awareness of the Holy Spirit in their lives, Oct. 15-17, Mission San Luis Rey retreat center. Details: 724-6396.

Media-Adult Education Workshop, for adult education planners and other interested persons, 7-9 p.m., Oct. 20, St. Brigid's parish. Donation: $1.

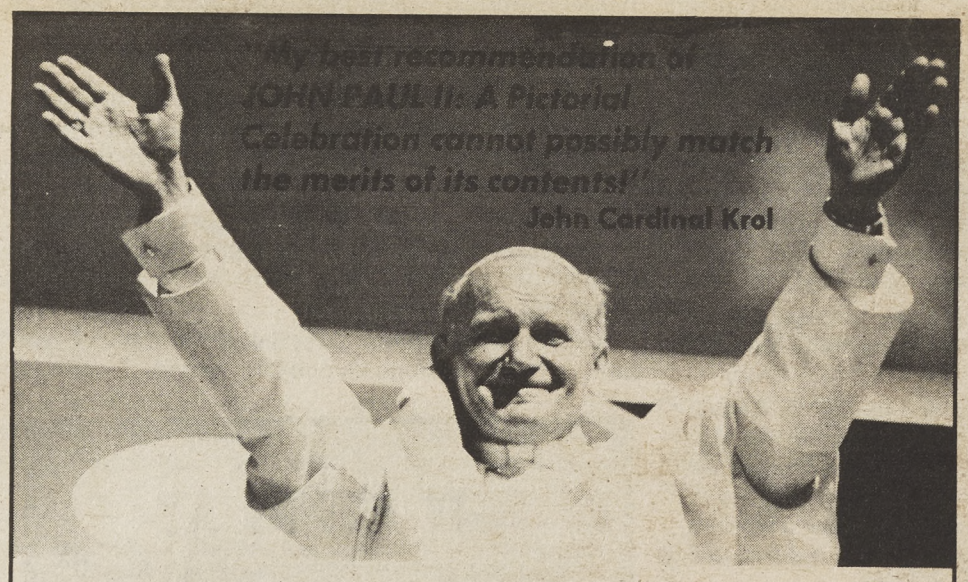
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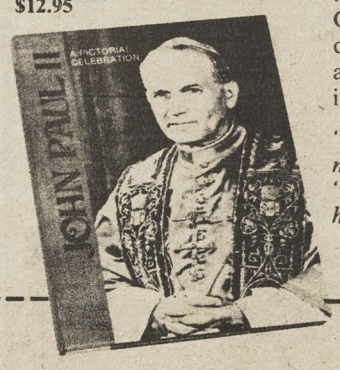


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¡En Marcha!

por Cecilio J. Morales, Jr.

! En Marcha! La expresión nos invita al movimiento, a lanzarnos hacia el futuro. En 1977, esta frase fue parte del lema del Segundo Encuentro Nacional de Pastoral Hispano: "Un Pueblo En Marcha." Consultamos a miles de comunidades hispanas a través de los Estados Unidos y así definieron su realidad: un pueblo peregrino.

Entonces, como ahora los 16 a 20 millones de hispanos en EE.UU. se veían in términos de su potencial, como un recurso humano abandonado en la sociedad eclesial y seglar, un pueblo que clamaba "un lugar bajo el sol," como dijera hace un tiempo la revista *Time.* Esto es lo que desamos expresar en esta columna.

HISPANOS: méxico-americanos, puertorriqueños, cubanos, latinoamericanos y españoles; indo-ibéricos, afro-hispanos, sino-españoles; rezan sus rosarios en torno al altarcito hogareño, organizan grupos de presión en torno a la parroquia, alzan sus brazos en alabanza, y claman al cielo por la justicia en sus comunidades de base. Su guía es Dios, su fuente de apoyo la Madre María, cuya aparición en el Tepeyac hace 400 años es uno de tantos llamados a la vocación evangélica hispana.

¿Quiénes son estos hispanos? ¿Cuál es su visión y su contribución? ¿Cómo esperan ver encarnado al evangelio en nuestra era? ¿Y cómo es que han mantenido una esperanza centenaria? En esta columna una multiplicidad de voces esbozarán respuestas. Leeremos las palabras de obispos, teólogos, sacerdotes, campesinos, dirigentes laicos, periodistas. Todos hispanos y católicos, pero cada uno dotado de una preciosa individualidad.

El Secretariado de Asuntos Hispanos de la Conferencia Católica de los Estados Unidos ha llamado a los hispanos más brillantes a explayarse en aquellos temas que les son más conocidos: evangelización y cultura, religiosidad popular, liturgia; inmigración, desarme nuclear, justicia social; historias del pesado, del presente, y del futuro.

TODO LO que escriban no será exactamente como lo escribirían nosotros, pero para cada uno de ellos será la realidad. Y eso importa.

En las próximas décadas, la Iglesia tendrá que responder al hecho de nuestra presencia creciente, nuestra cultura, nuestra manera de expresar la fe. Para 1990 seremos la minoría más numerosa del país, y más del 50 por ciento de los católicos de los Estados Unidos. Y en realidad, la Iglesia estadounidense se estará acercando más a la realidad de la Iglesia global, en la cual más de la mitad de los fieles hoy mismo son hispanos de América Latina.

En el pasado, los católicos de los EE.UU. pensaban que los hispanos eran sólo un pequeño grupo en el sudoeste. Sabemos ahora que Miami, Nueva York, Chicago y Boston son también centros importantes de la población hispana católica, donde los desafíos para la Iglesia crecen día a día. Hay, inclusive, unos 15,000 trabajadores mexicanos en Alaska, y otros tantos de Puerto Rico en Hawaii.

También va cambiando nuestro sentido de historia. Antes se pensaba en la sede episcopal de Baltimore como punto de partida de la Iglesia norteamericana, pero ahora sabemos que la Iglesia estadounidense comienza en Ysleta, Texas y en San Agustín, Florida poco después de 1500. La sede más antigua no es, ciertamente, Baltimore sino Santa Fe, Nuevo México.



PAYASEO SACERDOTAL — Cuando "Tumbleweed" no está payaseando, seguramente estará ocupado en el salón de clases o en la capilla. "Tumbleweed" es en realidad el sacerdote jesuita John Naus, profesor de filosofía y capellán en la Universidad Marquette de Milwaukee, Wis. En su caracter de "Tumbleweed," el Padre Naus entretiene a docenas de grupos anualmente. Aquí visita con unos amiguitos afuera de la Capilla de Juana de Arco en Marquette.

ESTAMOS acostumbrados a pensar en las tradicionales celebraciones del venerable misionero italiano, San Patricio, pero ahora la Iglesia descubre nuestras fiestas de Guadalupe, Nuestra Señora de la Caridad, y San Juan Bautista. Estas son oportunidades para convertir a nuestra Iglesia en una comunidad realmente católica, es decir, universal. Presentan desafíos al hispano y al no-hispano por igual. Los 14 obispos hispanos de EE.UU. llamaron al pueblo hispano a que se mantengan fieles a sus tradiciones, y a la fe que los ha unido siempre, al hablarnos de nuestra experiencia como pueblo en su carta pastoral conjunta, *Los Obispos Hablan Con La Virgen.* De modo similar, el episcopado norteamericano entero llamó a todos a romper con las tentaciones racistas de nuestra sociedad.

Comencemos entonces hoy. Cada semana intentaremos compartir y enriquecer las posibilidades. Tomemos nuestro primer paso. !En Marcha!

Cecilio Morales, Especialista en Comunicaciones del Secretariado Nacional de Asuntos Hispanos, es editor de la columna ***En Marcha.***

Resumen de Noticias

CIUDAD DEL VATICANO — La Oficina Vaticana de Prensa dijo que no veía razón para cambiar el programa de la visita del Papa Juan Pablo II a España en octubre porque los políticos hayan decidido llamar a elecciones generales para el 28 de ese mes (debido a una crisis en el partido gobernante, la Unión del Centro Democrático). El papa iría del 14 al 22, y una comisión de 20 obispos españoles se reunió a principios de setiembre para considerar las consecuencias y posibles cambios a última hora. Algunos opinan que debe reducirse de ocho a tres días, y limitarse a Madrid, Avila y Santiago de Compostela. Originalmente la visita abarcaba a otras 11 ciudades.

Entretanto el cardenal Mario Casariego de la Ciudad de Guatemala dijo al salir de una audiencia con el papa en la residencia veraniega de Castelgandolfo, que Juan Pablo hará dos visitas a Centroamerica en 1983 y en 1984. Ya obispos y funcionarios en Costa Rica, El Salvador y Nicaragua habían dicho que el papa les había confiado el deseo de visitar a estos países. Visitaría además a Guatemala, Honduras y Panamá.

En la quinceava visita fuera de Italia en su pontificado, el Papa Juan Pablo estuvo el 29 de agosto en San Marino, la diminuta y antigua república en las montañas del norte italiano, con unos 21,000 habitantes. En la Misa del estadio defendió a la familia cristiana y pidió a sus legisladores que mantengan la prohibición del divorcio y el aborto, que refleja las tradiciones cristianas de su pueblo, dijo.

CIUDAD DEL VATICANO — A fines de agosto el Papa Juan Pablo II otorgó el rango de prelatura personal al antes instituto secular del Opus Dei (Obra e Dios) para responder mejor "a las necesidades contemporáneas en la evangelización y la pastoral," integrando su carácter especial a la iglesia universal y a la vez a la iglesia local. Esto significa que no es una organización movil sino que, además de responder al papa, sus miembros cumplen con las reglas de la diócesis en que vivan, como es la fundación de hogares estudiantiles con permiso del obispo.

La obra, iniciada en 1928 por el P. Josemaría Escrivá de Balaguer en España, tiene unos 75,000 miembros de 87 naciones, incluyendo unos 1,400 sacerdotes. La esencia y método de su apostolado arrancan de un librito escrito por el P. Escrivá, El Camino, que traducido a 34 idiomas ha alcanzado una circulación de mas de 3 millones.

ROMA — Dirigentes del movimiento carismático, que incluye a cátolicos y protestantes, procuran desde la renuncia hace pocos meses del cardenal belga Leo Suenens como asesor, un cambio en su status ante el Consejo Vaticano de los Laicos, posiblemente a organización católica internacional, lo cual requiere algunas reformas internas. El sacerdote jesuíta P. Fiorello Mascarenhas, de la oficina en Roma de los carismáticos, dice que el cambio exige estatutos, lista de miembros, reglas, la posible exlusión de protestantes, o la formación de dos ramas.

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'Soft-core' porno and TV called an 'insidious evil'

ARLINGTON, Va. (NC) — The Arlington Diocese has expressed opposition to a decision by the local cable television network to offer sexually oriented programs produced by the nationwide ***Escapade-Playboy*** cable television channel.

Bishop Thomas J. Welsh said, "Just like cigarette packets say 'Warning: Cigarettes are dangerous to your health,' we are joining with other civic and religious leaders to say: 'Warning: Soft (core) pornography is dangerous to the health of the community.' "

"THOSE WHO think that watching soft (core) pornography does not have an effect on attitudes and perceptions," Bishop Welsh continued, "should consider the influence that television commercials and programming have on buying habits and attitudes toward life. Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community."

Earlier, Bishop Welsh had called the decision by Arlington Telecommunications Inc. (ARTEC), the local cable network, to offer ***Escapade-Playboy*** programming "extremely unfortunate."

"Those of us who cherish the belief of unconditional selfless love between a husband and wife must speak out against this irresponsible action," the bishop said at that time. "We must also raise the conscience of those people who may choose this programming, for it can only warp their sense of what a mature love can be. There is nothing 'soft' about pornography. It is an insidious evil that is of no benefit to the community."

"VALUE IS in the eyes of the beholder," said John D. Evans, ARTEC executive vice president. "When persons have to pay for the service that is coming into their homes, it has to have value."

The ***Escapade-Playboy*** channel "is erotic," Evans said. "But it is not pornography."

In a letter to the Arlington County Board, the Rev. LeRoy H. Beuter of Faith Lutheran Church said, "We can't afford this evil intrusion to come into our homes and make our children have a warped sense of their own purpose and value."

"PEOPLE PICK and choose what they want," Evans said. ARTEC was not "going to play censor" as long as the programming was "within community standards, which it is," he added.

Evans said the ***Escapade-Playboy*** distributors determined that unrated programming is not the equivalent of X-rated movies. He said all programming will conform to film industry standards for R-rated material and that ARTEC will not broadcast X-rated material.

In its advertising, ***Escapade-Playboy*** states that everything that is in ***Playboy*** magazine will be on cable TV. "Everything goes," say the ads, describing the programs as "sexy and unconventional."

"OBVIOUSLY, WE'RE concerned about the values in R-rated films," said Ellen McCloskey, a spokeswoman for the Arlington Diocese. "But we're more concerned about the ones not rated that ***Playboy*** will provide only for this channel."

ARTEC has said it is not presenting anything that cable TV subscribers do not already receive on such channels as ***HBO, Super TV*** and ***Cinemax.***

That argument "is not watertight," Miss McCloskey said. "I don't think ***Playboy*** has the intention of producing soft (core) pornography only. If the subscribers want harder core, they will produce it. What the buyers want, the buyers get."

MORE THAN 1,000 of the 23,000 ARTEC subscribers have already paid an additional monthly fee to receive the ***Escapade-Playboy*** channel. Upon request, ARTEC will provide subscribers who pay an additional $15 with a special key to enable parents to exclude children from watching the channel unattended.

Because cable TV does not use the public airwaves and sends programs to viewers' homes through wires and cables, it is not considered broadcasting and does not come under the broadcasting jurisdiction of the Federal Communications Commission.

But Jesuit Father Morton Hill, president of Morality in Media, an anti-pornography organization, said local governments can enact ordinances and state legislatures can pass laws to regulate the kind of programming shown on cable TV.

LA MESA — John Kline, a parishioner at St. Martin Church, has completed a 25-minute film, ***Will Julie Save Her Baby?,*** an alternative to the message of easy abortion. The film is available for showing for a nominal fee, and may be reserved by calling 463-4578. "The film encourages young people to seek constructive solutions to their problems...rather than to take drastic, destructive action," said Kline.

Capsule Movie Reviews

• ***Six Pack*** (Fox)

In this, his feature film debut, singer Kenny Rogers plays a race-car driver down on his luck who becomes, willy-nilly, the surrogate father of six orphans struggling to keep together by stealing auto parts. That's how they meet Rogers. They strip his car.

From such an inauspicious beginning, affection blooms. Pretty soon Rogers is back on top with the kids as his pit crew, and he feels so good about it that he decides to marry the charming honky-tonk woman (Erin Gray) whom he had been favoring with has attentions every few months or so, whenever he happened to be passing through.

DIRECTED BY Daniel Petrie from a script by Mike Marvin and Alex Matter, ***Six Pack*** is sheer, contrived mediocrity from start to finish. Because part of the fun is foul language issuing from the mouths of babes and because of a benign attitude towards Rogers's love 'em and leave 'em ways — before he's reformed, of course — the U.S. Catholic Conference has given it an A-III, adults, classification. The industry rating is PG, parental guidance suggested.

• ***Tempest*** (Columbia)

Director Paul Mazursky attempts to retell Shakespeare's autumnal comedy in modern terms. A famous architect (John Cassevetes), beset with a faddish mid-life crisis, flees wife and job to an idyllic Greek isle with his daughter, Miranda (Molly Ringwald).

Sometimes charming, never dull, ***Tempest*** nonetheless is unable to overcome the handicap of a boorish, unappealing hero. Nor does it help that in hard times, Mazursky asks us to sympathize with people who have unlimited money and leisure. Because adultery figures in the plot and because of some rough language and some frank references to sexual matters, the U.S. Catholic Conference has classified it A-III, adults. The industry rating is PG, parental guidance suggested.

• ***Things Are Tough All Over*** (Columbia)

This latest Cheech and Chong film is the worst yet. The U.S. Catholic Conference has classified it O, morally offensive. The industry rating is R, restricted.

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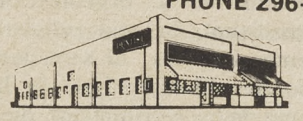
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